DAD, SON AND THE WIRE

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CHAPTER I

"Id, Ego, and Superego"

The theory of the id, ego, and superego was developed by Sigmund Freud as part of his structural model of the “human psyche”.

Sigmund Freud was born on May 6, 1856, in Freiberg (currently Příbor, in the Czech Republic), which at that time was part of the Austrian Empire. Freud came from a Jewish family and was the eldest of eight siblings. From a young age, he showed a great interest in studying, and after completing his primary and secondary education, he moved to Vienna to study Medicine at the University of Vienna.

Freud was very active in the creation of the Psychoanalytic Movement and founded the Psychoanalytic Society of Vienna. Despite his achievements, he also faced significant rejection, especially from the medical and academic community.

Freud was also a pioneer in the idea that mental disorders do not have only a physical cause, but can also be related to internal emotional conflicts. This opened new ways to approach mental health and contributed to other forms of psychotherapy.

With the rise of *Nazism* in the 1930s, Freud, who was Jewish, was forced to flee Vienna. In 1938, he moved to London, where he spent his final years. In exile, Freud continued writing and working until his death on September 23, 1939, at the age of 83, due to jaw cancer, which he had been battling for years.

“Serial Experiments Lain” and the : “*Modern Identity*”

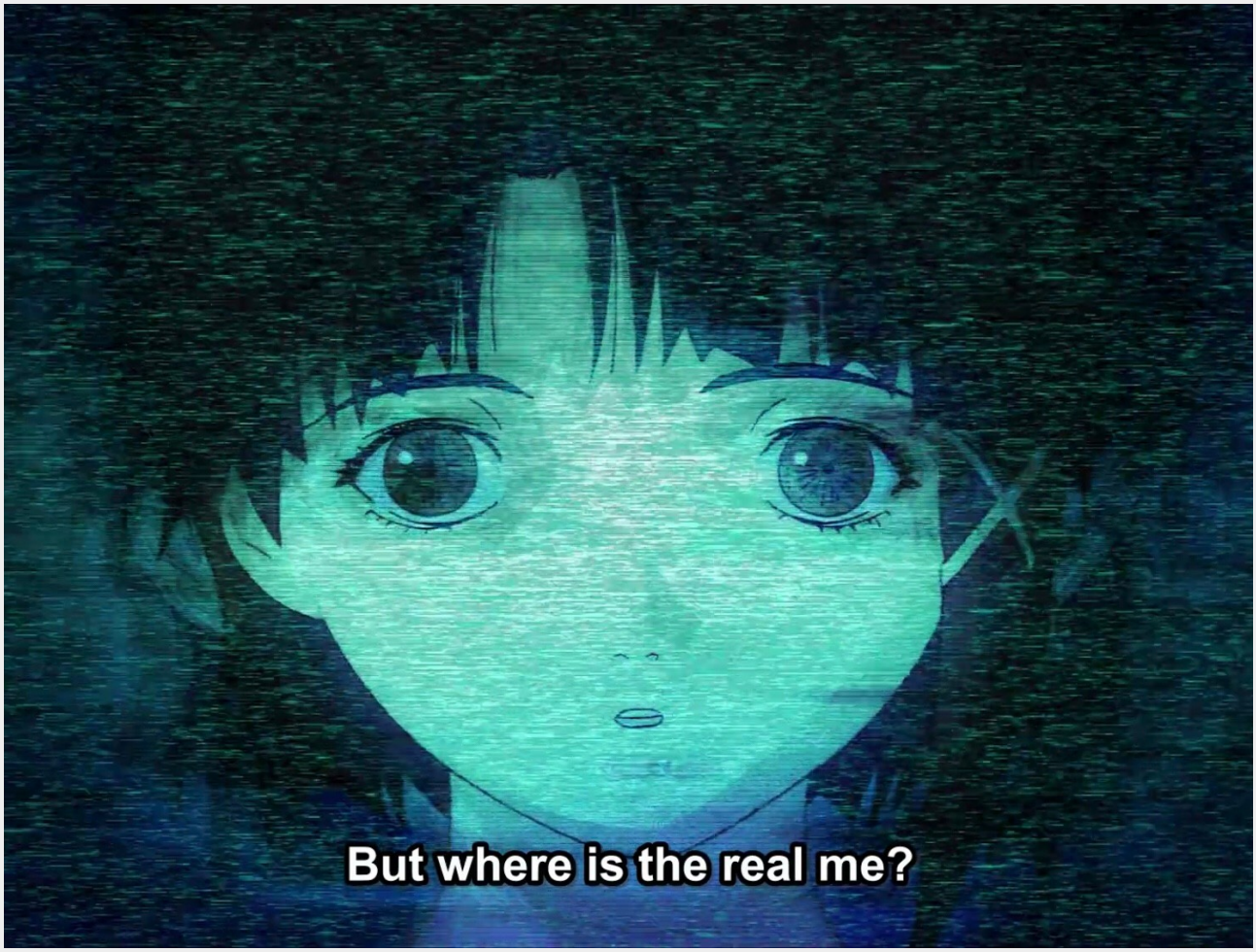
Regarding the anime *Serial Experiments Lain*, I believe it is an excellent example to address the issue of identity in the digital era.

The series deals with themes such as consciousness, virtual reality, the connection between the physical and the digital, and how identity is constructed and transformed in a hyperconnected world.

Lain, the protagonist, is a good reflection of the internal conflicts between the id, the ego, and the superego—especially in her interaction with “the Wired” (the net). In this series, the line between what is real and what is not becomes blurred, which calls into question the perception of oneself and of “identity.” Throughout the story, Lain explores her sense of self and feels influenced by external impulses and forces that represent both her personal desires and the social and technological expectations imposed by her environment.

“***The Wired***,” as a representation of the virtual world, plays a central role in this conflict. In the series, Lain’s identity becomes blurred between the “real” version of herself and the one she constructs within the network. This reflects how, today, social media and digital platforms allow people to create multiple versions of themselves—sometimes even without being aware of them.

One of the greatest issues of this “modern age” or “digital era” is that the individual, in seeking to “belong to the moment,” identifies themselves with these digital identities (whether by external influence or internal need), thereby leaving aside their true and definitive self-image. In psychology, this phenomenon is known as **“dissociation.”**



Serial Experiments Lain – Layer 13

Returning to the theory presented at the beginning of this chapter:
“The id, the ego, and the superego.”

The Id: Represents the primitive impulses and unconscious desires.
It is the most primitive part of the mind, which seeks immediate gratification and the satisfaction of instinctive needs, such as hunger, sex, or power, without considering social norms or morality. It functions according to the *pleasure principle*.

The Ego: Is the rational part of the psyche that mediates between the impulses of the id and the restrictions of the superego. The ego operates according to the *reality principle*, attempting to balance the demands of the id with the social expectations represented by the superego. Through the ego, a person makes conscious decisions and adapts to the real world.

The Superego: Is the internal representation of norms, values, and social rules that are internalized throughout a person's development.
The superego acts as a sort of *moral conscience*, guiding

the individual through feelings of guilt or remorse when they act contrary to social or daily norms. Because of this, behavior is influenced by this internalized moral framework, leading one to act in a more ethical and just manner.

In the modern context, with the advance of *new technologies*, social networks, and globalization, we can observe how the tensions between the id, ego, and superego have become more complex. Individuals are increasingly exposed to an endless stream of digital external stimuli that challenge their sense of identity and push them to adapt to extremely changeable norms that alter the degree of individuality.

CHAPTER II

Philosophy of the Algorithm

*The **beginnings** of the Internet.*

The **Internet** has its roots in the 1960s, specifically during the "*Cold War*", when the *United States* feared that its **communications** could be **vulnerable** to a nuclear **attack**.

The *U.S. Department of Defense* decided to develop **ARPANET**, a **decentralized** communications **system** that would allow communication to be maintained even if part of the network were destroyed. This network was created by the *Defense Advanced Research Projects Agency* (DARPA) in 1969.

The main **idea** behind *ARPANET* was to enable communication and data exchange among researchers, facilitating remote access to computers and the information stored on them. In this context, the Internet began to take shape as an academic tool, intended to transmit **scientific** and **military** information.

Modern Internet

In the **late 1980s** and **early 1990s**, the **Internet** began to **open** up to the public, with the aim of **democratizing** access to **information**.

These early years of the "Internet" could be considered the Internet's "*Golden Age*." Essentially, this new

phenomenon sold—or led us to imagine—a **hopeful space**, different from any traditional medium of communication (press, radio), or those that preceded it (TV, radio…), where information circulated in an “open” way, **without intermediaries**, from anywhere in the world, in a “free” manner, [without commercial interests].

Reflection…

Now, in the present day, *what stage is the Internet currently going* through in terms of how much it has changed since its early years? **Could we still consider it a new “standard”** (when we talk about media) *, is that completely different from anything previously seen historically? ;* Or has it adopted a **similar form** to a *standard already seen like could be the television?;* Or has it already **lost its originality**?

At what point are we now?

Philosophy of the Algorithm

The “*philosophy of the algorithm*” invites us to **reflect** on how information technologies are designed **not only** to **satisfy our needs**, but **also** to **shape** them.

They confront us with **dilemmas** about control, the power of large platforms, and how technology affects our perceptions of the world.

Ultimately, **algorithms** are not neutral, since they are created by people with **interests** and values who, consciously or unconsciously, **impose** their vision on how we use social networks. To address this concept, we examine this topic through three different dimensions:

Priority of Attention

Social media algorithms are **designed** to maximize the time we spend on them. This means they **prioritize** content that, according to their programming, can capture our attention. They do this by evaluating our **previous** behaviors, our interactions (likes, comments, viewing time, etc.), and an endless amount of data to which we often grant access in a "**legitimate**" way, almost without realizing it.

All of this creates an "affiliated" tool, almost invisible, which some call an "**echo chamber**," where we only receive content that reinforces our previous beliefs and opinions, which can limit diversity.

Filtering of Reality

Algorithms not only show content based on what they think will interest us, but also on what other people in our same **network** are seeing. This can lead to **biased** views of **reality**, since what goes viral or becomes popular depends on factors such as the speed of interaction or the level of controversy. Instead of a balanced panorama, we are often shown extreme or **sensationalist** versions of topics.

Exploitation of Emotions

Many algorithms are designed to amplify our emotions, particularly those that are strong and immediate, such as anger or fear. Posts that **trigger** intense **emotions** are more likely to be **shared**, which gives them greater **visibility**.

This encourages the feedback **loop** of this type of information.Definitely, our **ways of life** are **guided** mainly by the spectrum of emotions.

CHAPTER III

Collective Unconscious

Carl Gustav Jung (1875–1961) was one of the most influential **psychologists** of the *twentieth century* and one of the **central** figures in the development of **analytical** psychology. His **concept** of the "*collective unconscious*" is one of the **fundamental** pillars of his **legacy** within **psychology**.

Jung introduced the idea that, in **addition** to the **personal** unconscious (which contains forgotten or repressed memories and experiences of each individual), there exists a **collective unconscious**, which is a kind of "inherited **memory**[1] " shared by all humanity.

Dreams and the Collective Unconscious

Jung developed a very deep approach to the analysis of dreams, especially in his later years. He believed that dreams were one of the most direct ways to access the unconscious (both personal and collective).

In his later years, Jung focused extensively on the analysis of his patients' dreams. He also employed the method of amplification, which consisted of exploring the **symbolic** content of dreams and expanding it through myths, art,

religion, and culture in order to uncover the symbolic meaning hidden within each patient's dreams. To do so, he relied on art and religion.

The Psychology of the Unconscious (1916)

In this book, Jung explores how symbols in dreams and myths are manifestations of the collective unconscious. Jung analyzes several examples of patients' dreams and examines how recurring symbols are associated with universal or archetypal themes.

Family and Historical Context of Carl Gustav Jung.

The Family of Carl Gustav Jung

Parents:

Father: Paul Achilles Jung (1842–1914)

Carl Jung was born in **1875** in Kesswil, **Switzerland**, into a middle-class Protestant family. His father, Paul, was a **Protestant pastor** who experienced a crisis of faith throughout his life, which deeply affected the family. This **spiritual crisis** and his father's struggle with religion had a significant impact on Jung's childhood. Jung later developed his own interest in spirituality and religions, but

he often viewed his father as a man marked by religious doubt.

Jung described his father as a melancholic and depressed man, incapable of providing a solid foundation of religious or psychological beliefs.

Mother: Emilie Preiswerk (1853–1923)

Jung's mother, Emilie, came from a family that practiced **spiritualism**. She was a **deeply emotional** woman, and Jung described her as someone who went through psychological and emotional crises.

These experiences **influenced** Jung, and his mother played a key role in the development of his theoretical thinking about the unconscious.

Jung found in his mother a figure that represented the **unconscious**, a mysterious and dark realm to which she seemed particularly susceptible.

Jung himself felt caught between his father's rigid rationality and his mother's emotional and spiritual depth, which later became a direct influence on the development of his theory of the unconscious and mystical elements.

The Cultural Context of His Time

Switzerland in the Late 19th and Early 20th Centuries

Jung was born in Switzerland, a country traditionally conservative and deeply influenced by Protestantism, at a time when major changes were taking place in European culture.

At that moment, Switzerland was transitioning between a more rural and traditional era and a modern era marked by **industrialization**, **science**, and **philosophical** movements that **questioned old** religious and social structures.

The Influence of Protestantism

As the son of a Protestant pastor, Jung was strongly influenced by the teachings of Christianity and Protestant ethics, although he gradually distanced himself from them as he grew older. Throughout his life, Jung maintained a strong fascination with Christianity, but he always approached it from a deeply psychological and mythological perspective.

The Age of Science and Positivism

In the late nineteenth and early twentieth centuries, Europe was deeply influenced by positivism and science—movements that opposed traditional religion. Advances in psychiatry, medicine, and physics transformed the way people understood the world and the human mind. In this context, Jung was a figure who sought to integrate scientific progress with the more spiritual and mythological dimensions of the human psyche.

The Romantic Movement

Romanticism, although not contemporary with Jung's time, left a profound cultural mark on Switzerland and Europe as a whole. Its interest in the unconscious, individualism, and the exploration of the irrational resonated with Jung's psychology. Jung often viewed the process of individuation as a journey toward self-exploration and the reconciliation of opposites within the human psyche.

The F**irst World War and the Crisis of Humanity**

Jung lived through two world wars, which had a significant impact on his work. The brutality of the First World War and the subsequent crisis of values in Europe led humanity to engage in deep reflection on the nature of humankind.

There are recurring themes or archetypes such as the "shadow" (the darker aspects of the human psyche), confrontation with chaos, the path of human individuation, and collective human adaptation.

In Carl Gustav Jung, an interest in the archetypal forces of the psyche is manifested both in individuals and in nations.

CHAPTER IV

IV.The Problem of the “Mass”

When we talk about the word “**terrorism**,” an image or memory of an “**attack**”(like can be the **9/11**) often easily comes to mind. While this initial **mental image** provides a **basic** definition of terrorism.

Is it merely a man who has decided to self-annihilate inside a building due to his commitment to the “greater good”?

Regardless of the motives or reasons that may have led this individual to carry out an attack against his own life and the lives of others, if we wish to fully **understand** this chapter—“**IV. The Problem of the Mass**”—we must step **outside** this initial framework.

To do so, let us carry out the following **practical exercise**: *Imagine that we are in the comfort of our room, holding our phone, scrolling, trying to find something that captures our attention—yet never for more time than we usually devote to each piece of content we see or consume while scrolling.*

Suddenly, a photograph appears showing children suffering from starvation. Alongside the image, there is a brief description of “where” and “how” these lives are in danger, without providing much information beyond the image itself.

Afterwards, our gaze lingers for a few moments on the number of “likes” and “comments” on the post.

For whatever reason, our brain, in an almost “automatic” way, has decided that the next thing it should do is press “share” and send this post to each and every one of our contacts.

It doesn’t really matter whether these children are actually having a hard time. We are simply trying to achieve a false sense of approval, both internal and external—both?—through this “biological” impulse.

Could we even be making the problem worse?

***Streaming**, or doing a “live”*

I believe that by now we are all familiar with streaming platforms such as Twitch or **TikTok**. If we had to explain the concept of “**streaming**” to an older person, we might say that it is something **similar** to a live **television** program, where the platform (for example, Twitch) would be the place where the different “TV channels” are hosted.

With one single yet significant **difference**: the **viewer** can **interact with** that “stream” or live program by leaving comments in **real time**, and in a visible way both for the

presenter of the program / “streamer” and for the rest of the audience. Once again, a strange sense of “belonging” is introduced.

If we have read the chapter “*Philosophy of the Algorithm*” ,we could begin to reason about how…

If I had to define this “**chat**,” I would say it is like a kind of “mental diary” in which the number of messages that appear (per second) becomes **overwhelming**. Analyzing the average “viewer” who attends this kind of “massive shows,” we could say that their main function or **mission** is to **stand out** above the rest of the users, given that both the number of users and the number of messages sent by each user are excessive.

A message must be sufficiently good and “eye-catching” in order to **capture** the **attention** of that “streamer” or “influencer”.

This “**hive mind**” with the validation of a “media signature,” could, with almost no effort, transform a **social problem** into a “**trend**.” In other words, it can **trivialize** a conflict (such as that of “Israel and Palestine”) in just milliseconds.

The time interval it takes us to click until the message is sent, or the interval of time it takes for our message to be delivered from the moment we press “click.”

Taking the previous example of the abstract conflict between “Israel and Palestine,” and considering this “huge mass of shit” (pardon for the expression) validated by a “streamer” or “influencer”…

Taking into account this “huge mass of shit” (again, pardon the expression) validated by a “streamer” or “influencer,” let us return to the previous example: the “conflict between Israel and Palestine.”
What would you think if I told you that within this **mass** , supporting one country or the other is equivalent to being a **fan** of band or of a football team?

A reason to be a fan of war?

Absurd, right?. As I said, for someone comfortably at home, completely detached from the conflict itself, it might even seem amusing. What would happen if we asked **someone** who is actually **living** with the **consequences** of this **war**?.
Would it still be so funny to them?.Are we facing an entity as Azathot[2]?

*To **conclude** this chapter, I would like to present two **definitions**:*

***Terrorist**:*
Someone who carries out violent acts such as attacks, kidnappings, or murders, seeking to instill fear and create a climate of insecurity for specific purposes.

(crossed-out text)

***Hooligan**:*
Supporters of a particular club whose behavior is marked by violence, confrontation, or disorder, often regardless of the outcome.

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[1] **Memory**

Memory and the Two Selves (the Experiencing Self vs. the Remembering Self)

Kahneman distinguishes between two ways of experiencing life:

The Experiencing Self

The experiencing self is the part of us that lives in the present moment, sensing life instant by instant.
This self does not construct complete memories nor preserve a coherent narrative of what has been lived.

The Remembering Self

The remembering self is responsible for constructing memories and using them to evaluate past experiences. Rather than assessing experiences in their entirety, this self judges them based on the most intense moments and the way the experience ended—a phenomenon known as the *peak-end rule*.

As a result, what we remember about an experience is often distorted in comparison to what we actually lived. We tend to remember emotional peaks and endings, while much of the actual duration of the experience is forgotten.

Memory as the Judge of Future Decisions

According to Kahneman, we repeatedly make decisions based on memories rather than on lived experiences themselves.
For example, two vacations may have been equally pleasant overall, but if one ended poorly, our memory of it will be more negative.

This leads to what Kahneman refers to as the *tyranny of the remembering self*: we tend to seek not only pleasurable experiences, but experiences that will produce favorable memories.

The Relationship Between Memory, System 1, and System 2

Associative memory is a key component of **System 1**, as it rapidly and automatically activates ideas, emotions, and memories without conscious effort.

When deliberate recall is required—for instance, remembering dates or procedural steps—**System 2** becomes involved, operating through effortful and controlled mental processes.

This indicates that both systems play a role in how memories are formed and retrieved. However, automatic recall driven by System 1 exerts a strong influence on our decisions, often without our conscious awareness.

Memory Biases Discussed in the Book

Kahneman also examines how memory can distort our perception of the past in other ways, such as through

hindsight bias, the tendency to believe that we “knew it all along” once an outcome is known.

This demonstrates that memory is not a faithful recording of past events, but rather a mental construction shaped by our current beliefs and emotions.

[2]**H. P. Lovecraft: Azathot**.

Azathoth is the supreme, chaotic deity at the center of ***H.P. Lovecraft's Cthulhu Mythos***, also known as the **Blind Formless Chaos That Lies Behind the Stars**, the 'blind idiot god', the Daemon Sultan, or the **Primal Chaos**, is a little-known, inscrutable, all-powerful Outer God described as a **gibbering mass** of uncontrollable destructive power at the **center** of the **Universe**. An utterly **mindless** being, *Azathoth* is totally unaware of the cosmos, including its own existence and worshippers.

CHAPTER V

“The *Reconventus* ”

The **etymology** of “**re-encounter**” comes from the Latin re- (meaning “again” or “back”) and the word encounter, which in turn derives from the **Latin** incontrare (from in- against) and the verb venire, originally related to going out to meet something or someone.

Reflection…

We assume that at some point we all receive a call from a friend we haven’t heard from in years. They suggest meeting again at a bar, and upon accepting, the invitation is born….

Now, let us imagine that once that “reunion” has concluded, we begin to notice a certain shared way of thinking or reflecting that unexpectedly overtakes us. Something that transcends the foundation we have been building up to now. The moment in which that reunion takes place is in that café. In this second reunion—broader and no longer localized—we talk about what happened in that same reunion in which we remember, relive, and share.

The boundary between the before and the now.

There is a saying that goes: “*To cut the edge between the before and the after*.” If that is so, the mind cannot help but acknowledge that there exists a moment in which change remains suspended; both are poles. Its meaning lies in cutting the edge between the before and the after, between the now and the then.

Let us take a **brief** journey through a fundamental concept in “reunion,” where the before is absence and the now is presence, taking into account the senses that connect the reunion between both states.

Let us imagine… a quiet **parallel** between **time** and **space**, where the **“before”** is called **Europe**, and the **“now”** is called **Asia**. Between them stretches a land suspended in **space–time**, neither fully past nor fully present.

And so we ask:
If there is no Europe, and there is no Asia, does anything remain?.
Is this intermediate land fated to **dissolve** into the **void**?.

And **if not**—if it was not born for emptiness—then **why** was it created?
Must there be a **hidden reason** within its **soil**?
And if such a reason exists, what path of life, what **existential calling**, should guide the inhabitants of this **land of encounter**, this *threshold between worlds*?

CHAPTER VI
“Choosing the Power or the Power to Choose”

Initially, this chapter **aims** to explain two “different” **types** of **mindset** or paths of thought. Finally, a practical exercise will be presented, inviting the reader to **reflect**.

“To choose the Power”

Let us say that this first current implies a “**passive**” approach (in contrast to the second). Guided by it, the individual tends to prefer delegating their **decision-making** power to a third party. Whether it be to their “idol” or “favorite political party” (through voting), or even to a virtual agent or assistant:
“What am I going to eat today, ChatGPT?”

This does not represent a major issue; we might even say it is something “normal.” Therefore, we encourage—while ignoring the consequences—the act of having granted our capacity to decide to one of the factors mentioned above. As an example, whether the outcomes favor us or not, over time we will see where this has led us.

Likewise, as we continue to delegate our decisions (no matter how small), our “automatic thinking” will be negatively affected, giving rise (in some cases) to minds in “decline.”

“The Power to Choose”

In this second current of thought, we adopt an “**active”** approach, in which the “search for **knowledge**” becomes its core **axis** of operation.

It is worth emphasizing that having taken this path does not mean that the individual completely have the power of the decision([4] Thomas Lilgotti.Conspiracy against the human race); however, as they progress along this path, they begin more to “**become one with the whole**.”

“To remain is not to belong.”

Reflection

Let us imagine that we have entered service within the military. We have completed our training phase and are now waiting to be called for a future operation. When the moment arrives, we are recruited to carry out a specific task under certain conditions. In the midst of this operation, a series of unforeseen events arise.

We, as “rookies,” decide to consult a “higher rank.” Despite the fact that they provide us with a series of clear instructions or orders, we have another idea to solve the same situation.

We know that if we do not follow the superior’s instructions and the operation fails, the consequences will directly affect our professional sphere, even our standing

within the service. But if, by following our “intuition,” the operation turns out well, or if the benefit obtained cannot be equated with what would have been achieved by strictly following protocol…

(the text remains unfinished)

“System 1, System 2.”

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[4] **Ligotti: The Illusion of Free Will**

In “***The Conspiracy Against the Human Race”,*** Ligotti argues that human **beings** do **not possess genuine decision-making** power. What we call *will* or *choice* is, in reality, a by-product of impersonal forces that pass through us.

Consciousness Does Not Choose; It Observes

For Ligotti:

- Consciousness does not direct life; it merely **registers** it.
- We are spectators of biological, cultural, and psychological impulses that are already in motion.
- We believe we decide, but we arrive **too late** to our own actions.

The “Self” as a Narrative Fiction

The self is not a sovereign entity, but rather:

- An internal narrative created to give continuity to automatic processes.

- A mask that rationalizes decisions already made by unconscious mechanisms.

Personal identity functions as an **after-the-fact commentary**, not as a cause.

Biological and Cultural Determinism

Ligotti combines:

- **Biological determinism** (genes, instincts, neurochemistry)
- **Cultural determinism** (language, symbols, norms, expectations)

The individual does not decide what to desire, what to fear, or what to believe.
One merely interprets what happens to oneself.

The Evolutionary Error

The tragedy is not only that we do not decide, but that we **know** we do not decide.

Consciousness reveals:

- death,
- meaninglessness,
- the impossibility of escaping the game.

Yet it offers no exit.
It is **lucidity without power**.

The Conspiracy

There are no gods, no hidden agents shaping reality from behind the veil—nothing that can impose order upon all things.

The “**conspiracy**” is the very structure of existence itself:

- life perpetuates itself without purpose,
- the individual believes they choose,
- and the species continues.

Core Idea (Condensed)

> The human being does not live: **it is lived**.
> It does not decide: **it rationalizes**.
> It does not act: **it narrates the inevitable**.

CHAPTER VII
“System of Gears”

It is evident that the **role parents** have in the **education** of their **child** is **highly significant**.Nevertheless, this does **not mean** that the **educational system** is relegated to a **secondary role**.After all, public **taxes** are paid for a **reason**.

We are not talking about **indoctrination**; we are talking about a “**real education**.” Each individual, from the moment they are conceived, is born with a motor.

If the **aim** is to **establish** or to **reach** to the idea of a **balanced** system, it must take into account the **context** and the world in which the **lives** that **compose** it unfold. **Only** under this **premise** can each new member of society be provided with the **tools** and **vital perspective** necessary to develop fully and consciously within it.

A **failed system** is one that, ultimately, in an **autonomous manner**, try to **imitate** and **complement** itself with other systems. When I attempt to explain this *mindset*, a vision emerges in me related to the “**spiritual world**,” where a form of “*parallelism*” is maintained in relation to the **empirical** world.

The **internal** takes on greater importance than the **external**(than what **lies** outside).

“To arm the heart for war” is a symbol of an inner war.

“False Measures or Half Measures”

GTA VI *is the next installment of the famous Grand Theft Auto saga by Rockstar Games. Set in a modern version of Vice City (inspired by Miami), the game will feature a large open world, two playable protagonists, and an online mode. The plot focuses on organized crime, drug trafficking, and corruption, maintaining the action, violence, and freedom that characterize the series.*

Although the **release** date has **not yet** been announced, it has already generated large amounts of **hype** among the **public**, **alongside** a certain level of **controversy**. The central **issue** around which this social debate revolves is whether ***governments*** *or the* ***company*** should expand or improve access **restrictions** to the game for minors.

It is not yet confirmed, but it is said that **Rockstar Games(**GTA'S company) will use **facial recognition** or "**verification**" systems in **order** to **comply** with **laws** such as the ***United Kingdom's Online Safety Act***.

Reflection...

Where do these types of measures come from?

Are we protecting our minors?

Are we giving up our privacy in exchange for "protection"? Or is there something more that we are not able to see?

Regarding this last question, an even more **fundamental** one arises...prior to all the others:

*How can one have **control** over a **child** in a digital environment with access to the internet?*

It is **understandable** that some **parents**, **under social pressure** or out of **fear** that their child might be excluded, **allow** this to happen.

If what we want is for our child to **adapt** into this “***digital era”***.

*Would’nt it be equally or even more **important** for them to understand what lies **behind** each video game, social network, or, **ultimately**, any app or **program**?*

Things like to understand the **source code,** the network **protocols**, and **economic** incentives **behind** digital platforms , could be considered as the ***essencials***.

FINAL

Message in a bottle…

As for my political ideology, someone who knows me a little might easily label or categorize me as an “anarchist,” while someone who knows me a bit more would say that I am rather *apolitical*.
What I am certain of is that the idea of an “order,” or of a series of authorities responsible for guaranteeing it, governs the system in which we find ourselves. This imposed order is followed, and we have not entirely succeeded in “educating” it properly from the beginning. I cannot deny the possibility of reaching such an order in harmony within a system that manages to provide citizens with basic services (in a notable way), such as **education**. For whatever reason, in the country where i used to live I have never managed to feel this; quite the opposite, in fact.

Attempts to exert total mental control over the whole population long predate the internet.